

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## GENERAL UNION

FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH.

Published below is the Constitution of an association proposed by a Convention of Christians from different parts of the country, lately held in New-York city, to consult on the best means of redeeming God's holy Sabbath from dishonor and growing abuse. The excellent address of this Convention to the public, will be read with interest.

The Association is called the "General Union for promoting the Observance of the Christian Sabbath"; and not another "National Society, for, &c." So far as good sense and good taste are important in the selection of titles, it is judiciously chosen. The name by which an institution goes is perhaps as unimportant as that of any other person, place, or thing. We however go much by sound here,—(would that we oftener obeyed the sense!) and are, more than we imagine, influenced by trifles. Trifles are all-sufficient for a discovering of religious vanity and vain-glorying; or, at least, they afford food for invidious surmise, from such as have not the heart to look with indulgence on errors of zeal—even zeal in well-doing; and therefore may as well be avoided. This propensity to entitle every thing "national," be the enterprize what it may, political, social, or religious, has grown into a species of affectation that is quite puerile. It has brought us into some little ridicule abroad; and at home it has a tendency to impair the dignity of those institutions which deserve the title, lessens respect for them, and of course their patronage. It is only another form of the yankee spirit of vaunting; which is excusable, to be sure, in most things pertaining to our land, but never in religion.

This proposition of a union among the friends of the Sabbath is only putting into a practical train an interest which has been for some time manifested. All Christians therefore, so far as the proposed plan of effort meets their approbation, will fall in with the enterprize. There can be no question about that. An impression is to be made on public opinion, and by an appeal to the moral sense, which is every where alive, but sleeping: it requires to be waked up by an address to the good precepts which have been early lodged in the hearts of all our citizens. That this should be effected exclusively by the influence of "example and persuasion, with arguments drawn from the oracles of God, the existing laws of our country, and appeals to the consciences and hearts

of men," there can be no doubt. An effort of some kind is as necessary, as the sanctity of the Sabbath is important. And be it remembered that on the existence of this institution depends all that makes us to differ from the nations who sit in darkness, whose abodes "are full of the habitations of cruelty."

The Convention consisted of 46 delegates, and 231 other gentlemen who were present unofficially; in all, 277. The officers are a President, 28 Vice Presidents, 2 Secretaries, a Treasurer, 35 Directors, and an Executive Committee of 9. Hon. Stephen Van Rensselaer, is President; John Stearns, M. D. Sec: Secretary; Mr. Arthur Tappan, Treas.; Lewis Tappan, Dr. John Stearns, Dr. D. M. Reese, John Griscom, LL. D., Dr. J. C. Bliss, Elijah Pierson, Rev. M. Bruen, J. H. Hill, B. Badger, Executive Committee: The Vice Presidents are taken from 9 different denominations; the Directors from 6; the Ex. Com: from 6.

## CONSTITUTION.

*Article 1.* This Society shall be denominated "THE GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH."

*Article 2.* It shall consist, indiscriminately, of the friends of morality and religion, of all denominations, who may choose to combine their influence for the promotion of this interesting object.

*Article 3.* As the weapons of the Christian warfare are not carnal, but spiritual, the means employed by this Society for effecting their design, shall be exclusively the influence of personal example and persuasion, with arguments drawn from the oracles of God, from the existing laws of our country, and appeals to the consciences and hearts of men.

*Article 4.* The Union shall annually elect a Board of Directors, consisting of a President, Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and at least twenty-four Managers, eight of whom shall constitute a quorum.

*Article 5.* The Board of Directors shall annually elect an Executive Committee, to consist of not less than five, nor more than nine members, who shall conduct the business of the Society, and make an annual Report to the Society of their proceedings. The Board shall have power to fill vacancies which may occur in the list of Officers or in the Executive Committee.

*Article 6.* Any person may become a member of this Union by subscribing the Constitution and signing the following pledge, viz:



"We, whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other and to the Christian public to refrain from all secular employments on that day; from travelling in steam-boats, stages, canal-boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also that we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath."

*Article 7.* Any Society formed for promoting the sanctification of the Sabbath may become Auxiliary to this Union by sending to the Corresponding Secretary a copy of its Constitution and Annual Reports.

*Article 8.* The officers of each Auxiliary shall be, ex-officio, Directors; and the members of each Auxiliary shall be recognized as members of the Parent Institution, and entitled to deliberate and vote in the transactions of its concerns.

*Article 9.* This Society shall hold its annual meeting in the city of New-York, on the Tuesday immediately preceding the second Thursday in May, at 10 o'clock, A. M., and no alteration shall be made in its Constitution except at an annual meeting, and by a vote of two thirds of the members present.

*Address of the Convention to the People of the United States.*

FELLOW CITIZENS,—The Convention assembled in the city of New-York from various parts of our country, composed of gentlemen of different religious denominations, to confer upon measures to secure the better observance of the Sabbath, avail themselves of the present opportunity to explain to you their views, and to appeal to your good sense, your patriotism, your conscience, and your piety, in behalf of that divine Institution.

It is universally admitted, that the prevalence of knowledge and virtue among a people is indispensable to elevated and permanent national prosperity; and pre-eminently so for the perpetuity of republican institutions, in a nation so extended as our own in territory, so rich in soil, so multitudinous in numbers, so vigorous in enterprise, and unless restrained by moral power, so sure to be carried by the tide of a corrupting abundance to dissoluteness, effeminacy, and ruin.

It is not denied that the Sabbath brings to our aid the only power which can conduct our glorious experiment of self-government to an auspicious result; the only power which can balance the temptations of avarice and wealth, and reconcile eminent prosperity with moral purity and abiding liberty and equality.

It is alike obvious, that the Sabbath exerts this salutary power by making the population of a nation acquainted with the being, perfections, and laws of God; with our relations to him as creatures, our obligations to him as subjects of his moral government, and our character as sinners for whom his mercy has provided a Saviour; under whose remedial government we live, to be restrained from sin and excited to duty by the alternate influence of hope and fear, and to be reconciled to God by the energies of his spirit attending his word and ordinances.

It is by the reiterated instruction which the Sabbath, duly observed imparts to the population of a nation; by the moral principle which it forms; by the conscience which it maintains and invigorates; by the habits of cleanliness and industry which it creates; by the rest and renovated vigor which it bestows on exhausted animal nature; by the lengthened life and higher health it gives; and by the holiness it inspires, and the cheering hopes of heaven that it awakens, and the protection of heaven which its observance insures,—that the Sabbath becomes the great moral conservator of nations.

It is the government of God, made effectual by his Spirit, which produces that righteousness which exalteth a nation: and the Sabbath is the chief organ of its administration; the main-spring of all moral movements; the great centre of attraction, and fountain of illumination to the moral world.

This omnipresent influence the Sabbath exerts, however, by no secret charm or compendious process upon masses of ignorant and unthinking men; but by calling up the voluntary attention of each individual to those truths by which his knowledge is augmented, and motives are pressed upon his heart, and habits of conscientious action are formed.

The Sabbath exerts no more moral power upon those who withdraw themselves from the duties of it, than schools and seminaries exert of intellectual power upon the vagrant population who never attend them. The folly of expecting to maintain the religious and moral character of the nation without the Sabbath, would not be surpassed by the attempt to disseminate learning over the nation by empty school-houses and colleges. In proportion, then, as the inhabitants of our nation are withdrawn by business or pleasure from the instructions of the Sabbath, to the same extent will its moral power be impaired, and the temptations of our abounding prosperity prevail to corrupt our virtue, and to undermine our republican institutions, and hasten us onward to that fearful state of guilt which will render self-government impossible, and despotism itself the lesser evil.

From statements made to this Convention, as well as from what was before notorious, it appeared that the respect of former generations for the Sabbath was in many places gone, and in all places fast failing before the inundation of business and pleasure; that commerce on our sea-board, and rivers, and canals, and turnpikes, is putting in motion a secular enterprise, which is fast and fearfully annihilating the national conscience in respect to the Sabbath, and rolling the wave of oblivion over that sacred day.

It was the opinion of this Convention, that the time had come in which the moral energies of the Sabbath must be preserved or abandoned, and that God had devolved upon them the responsibility of acting upon a question whose decision will affect deeply and permanently the destiny of this nation and the world. If we yielded to fear, and sent out through the land the appalling declaration that nothing can be done, we read in the laws of the human mind, and the immutable analogy of moral causes, the certain downfall of our republic, the abolition of the world's last hope of civil liberty, and the perpetuity of those fearful despotisms, under whose pressure "the whole creation has



groaned and travailed together in pain until now."

This alternative, while a ray of hope beamed on our path, we did not dare to encounter; the cries of our distant posterity assailed our ears; their cruel bondage rose up before us and broke our hearts; we could not endure, without an effort to avert it, the ruin of our beloved country and her blood-bought blessings. And when we perceived the sensation which recent efforts in behalf of the Sabbath have sent through the land, we seemed to hear the voice of our country and our God saying unto us, *Be not afraid, but go forward.* We were cheered by the hope that He, in whose hand are the hearts of all men, was raising up in behalf of the Sabbath, a public sentiment, whose decisions would be at once law and its execution. We borrowed hope, too, from the promises of God, that a day of civil and religious emancipation shall yet arise upon the earth; and from the signs of the times, which seem to announce its rapid advent in the approximation of the distant parts of the earth by the facilities of intercourse, and the intercommunion of knowledge, and the formation of a universal public sentiment, which under the guidance of science and the Bible, shall disenthral the world.

Thus alarmed, and thus cheered and animated with hope, what, fellow-citizens, could we do, but, relying on the favor of heaven, and presuming on your approbation, to resolve, that we will make the attempt to preserve to the nation the invaluable blessings of the Sabbath day. We have done it. On the ninth day of May, 1828, which we trust will hereafter be remembered as an era in our moral history, we formed an Association, to be denominated "THE GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH," the Constitution of which will accompany this Address.

It is not the object of this Union to enforce the laws of the several states in favor of the Sabbath. We have not the madness to think of coercion merely. We know that our countrymen can violate the Sabbath if they will; and our only hope is, that by the blessing of God, we shall be able to persuade them not to do it. It is by the calling up of a general attention to the subject; by the extension of information; by the power of example; by renovated vigilance in families and among the ministers of Christ and the professors of his religion; and by withdrawing our capital and patronage, as far as may be, from all participation in the violation of the Sabbath,—that we hope to convince the understandings of our countrymen, and awaken their consciences, and gain their hearts to abstain voluntarily and entirely from the violation of that day which God has given to us as the token of his love, and upon which he has suspended all our hopes for time and eternity.

We do not flatter ourselves that no false alarm will be sounded, and no temporary misapprehension of our motives prevail; but we do most confidently expect to be guided by a wisdom from above, which shall enable us to convince you, at once of the purity of our motives, and the correctness of our counsels, and the benevolence of our exertions; and to unite our fellow-citizens in one glorious co-operation for the preservation of that day, by whose influence alone is guaranteed the perpetuity of our civil and religious institutions.—

We are cheered in these anticipations by the fact, well known, that many lament the seeming necessity which drives their secular enterprise over the Sabbath, against their consciences, and with deep regret and much remorse, while a thoughtless public sentiment is urging them on. For the emancipation of all such this Union arises, and expects to be hailed by them as a benefactor in the formation of a public sentiment, which shall release them and their families, and "the stranger within their gates," from a bondage so severe and distressing. We are the more confirmed in these expectations from the well known and often admitted fact, that Sabbath-day earnings are pecuniary losses, besides the appalling array of general evils to families and nations, which attend the violation of that sacred day.

With respect to the withdrawal of our capital from business which violates the Sabbath, we act upon the principle that we may not lawfully do indirectly that which it would be unlawful to do directly; and with respect to the regulation of our patronage in favor of those who observe the Sabbath, we act upon the principle that we have a right to do what we will with our own, and are bound to render our substance the occasion of as little evil, and the means of as much good to our country as possible. That is a land of slavery in which a citizen may not regulate his property by his own discretion, in any way which does not interfere with the rights of others; and that is a land of more than Papal despotism in which a man must be compelled to lend the influence of his patronage to the perpetration of evil, against the dictates of conscience, and with the fearful prospect of ruin to his family and his country.

The plea of coercion, as resulting from the distribution of patronage, with reference to moral results, is without foundation. We cannot fear that the common sense of this nation will decide that we may not wield the influence of property in such a manner as will array powerful motives on the side of well-doing, and against evil-doing; for if this be wrong, the government of God would be the height of compulsion and injustice.

Were it even true, however, that powerful persuasion is unlawful force, what must be said of that array of motives so constantly pressed upon the friends of the Sabbath, to lend the influence of their capital and patronage to perpetuate the violation of that day? Is it unlawful to employ powerful motives for the preservation of the day; and, at the same time, lawful to urge, by powerful motives, its continued and hopeless profanation? We disclaim coercion in any proper sense of that term; but we avow our purpose to employ all lawful motives to persuade our fellow citizens to "cease to do evil, and learn to do well," on the Sabbath-day. We have come to the conclusion, to withdraw our capital and patronage from the prostration of the Sabbath, because no alternative remains but this, or the ruin of our Republic. The business of this young gigantic nation, gathered from such a soil, conducted with such enterprise, and stimulated by such characteristic thirst of gain, threatens to bear away in one deep and resistless stream, whatever is embarked on its bosom; to engulf in one spacious vortex, whatever falls within the circumference of its attraction. This tide of business is in so many ways interwoven, that individual resistance on the Sabbath, or the resistance



of a Town, or City, or State, is hopeless. No alternative is left but union of effort, and withdrawal from the appalling stream, and in such numbers all over the land, as that, if a counter current cannot instantly be formed, a remnant, at least, shall be saved. Already do we approach the perilous edge of that cataract, down which if we dash, nothing will be seen but the wreck of our past greatness, and the memorials of our blasted hopes. Now, should we fail to deter our countrymen from so great a death, we claim, and we mean to exercise the privilege of cutting loose our own little bark. The time to do it has come; and instinct, humanity, patriotism, conscience, religion, have urged us to the deed—AND IT IS DONE!! BY THE GRACE OF GOD, THE MEMBERS OF THIS UNION WILL EXERCISE THEIR RIGHTS OF PROPERTY, FOR THE PRESERVATION OF THE SABBATH, OF THEIR FAMILIES, AND THEIR BELOVED COUNTRY, UNANGERED AND UNAWEED.

And now we look for co-operation to the government of this nation, the representatives of freemen, to aid us by their conspicuous and powerful example, by their cogent arguments in the cabinet and halls of legislation, and by their manifestation of a sacred regard for the Sabbath in all the arrangements of business at the seat of government, in the army and the navy, and upon the highways of the land. We trust that those whom we have clothed with power by our suffrage to "see to it that the commonwealth receive no detriment," while they guide the destinies of this great nation, will not stop their ears against the supplication, nor disappoint the hopes of millions.

To the entire class of our fellow-citizens who inconsiderately, for amusement or gain, violate the Sabbath, we would say, Alas, brethren, why do you this evil thing? Do not imagine that we shall engage with you in angry controversy of words or deeds, or that we are insensible to the difficulties which by some of you must be encountered, to retrace steps which should never have been taken, and to withdraw yourselves from alliances that ought never to have been formed. But the emergency is tremendous. The liberties of your country—the welfare of the world are at stake. If this nation fails in her vast experiment, the world's last hope expires; and without the moral energies of the Sabbath it will fail. You might as well put out the sun, and think to enlighten the world with tapers—destroy the attraction of gravity, and think to wield the universe by human powers as to extinguish the moral illumination of the Sabbath, and break this glorious mainspring of the moral government of God. And when shall we stop, if not now? and how shall we arrest the evil but by voluntary association and voluntary reformation? Will you, then, beloved countrymen, for the pitiful gain of Sabbath-day earnings, rob the animal creation of that rest which their Creator gave to them? Will you forego the means of grace, purchased for you by the blood of Christ; stop in your families the wells of salvation, and put out the light of life, and teach your children to work out their destruction, instead of their salvation upon the Sabbath day? Will you besiege the citadel of civil liberty, and undermine the pillar which sustains the entire superstructure, and bury yourself and your country in the ruins of its mighty fall? You would not steal nor rob for gain, nor send out pestilence upon the land, nor

let out wild beasts and reptiles to poison and rend. You would plead no liberty of conscience to do this, and no children's bread earned by such enterprise. Why, then, will you persist so deliberately, so eagerly, so inflexibly, in the violation of the Sabbath, which is but a comprehensive mode of wresting from us all our blessings, and letting out upon the land all manner of evil?

To the laboring poor, particularly we would say, it was for you, especially that the Sabbath was made; and will you sell your birthright? In all countries where the Sabbath is not kept, the poor are pressed down beneath a hopeless bondage. The Sabbath, duly observed, will raise your families to intelligence and competence, and all civil honors, as the wheel of Providence rolls; while the violation of it will raise up over you a moulded aristocracy, thriving by your vices, and rising by your depression, and dooming you and your posterity to be hewers of wood and drawers of water, for ever. If you continue to violate the Sabbath, you may wear the livery of freemen, but it will be in the house of bondage. You may go through the mockery of voting for your rulers, but it will be done under the powerful dictation of masters. God is wise, and you cannot mend his institutions, or do without them; He is omnipotent, and you cannot flee from him; He is almighty, and you cannot stand before him; He is just, and will by no means clear the guilty. And now friends and brethren, we trust that through inconsideration you have given yourselves to the violation of the Sabbath; and that, when your own and your country's deep interest in its preservation are considered, you will desist from it, and give your example and influence for the preservation of that blessed day, which is so eminently the poor man's friend, and which hitherto you have too lightly esteemed.

To the Ministers of the sanctuary we look for abstinence from "the very appearance of evil," for vision eye to eye, and the lifting up together of the voice as a trumpet, to declare to this nation its sin, and to warn the wicked from their evil way. Jealousy can have no place here; we are all sinking together; no denomination can survive the obliteration of the Sabbath.

To the churches of our Lord, of every name, redeemed by his blood, and associated to maintain his ordinances and extend his cause, we look for a careful example, a thorough discipline, and a cheerful concentration of their influence, to form an efficient public sentiment which shall rescue the Sabbath from profanation and oblivion. If professors of religion violate the Sabbath, who will observe it? If they do not stand forth united for its preservation, who will defend it; and if for its violation "judgment shall begin at the house of God, what shall the end be of them that know not God, and obey not the Gospel?"

To the great Cities of our land, nurtured by the industry of the Nation, and able, by the concentration of their social power and wealth, to send back upon the country purity or pollution, moral life or death, we look for a contemporaneous and decisive movement in behalf of the Sabbath. Oh! brethren, cease, we beseech you, to send out upon us on the Sabbath-day, the besom of destruction. Rest on the Sabbath, and allow the land to rest; for till the mainspring of evil within you ceases, the land cannot rest. Volcanoes will ye be, until ye cease to violate the Sabbath, pouring out your



burning lava over the land. And fountains of righteousness will ye be, when all within your gate shall keep the Sabbath holy, pouring through the land streams to make glad the city of our God.

To conclude. We commit our enterprise to the God of the Sabbath, whose mediatorial government for our redemption is made effectual only by His Word and Spirit, associated indissolubly with the Sabbath-day; beseeching Him to guide us by wisdom from above—to inspire us with humility in prosperity, with meekness under provocation, with courage in times of peril, with fortitude in circumstances of discouragement, with a single eye to His glory, with unshaken confidence in His promises, and untiring enterprise in His blessed cause, until the necessity of this Union shall be done away in the voluntary observance of the Sabbath by the entire population of this great Republic.

### CHOCTAWS.

#### RELIGIOUS OPINIONS, TRADITIONS, &c.

Communicated for the *Missionary Herald*, by Rev. Alfred Wright.

#### *Knowledge of God.*

All to whom I have proposed the inquiry, "When they first heard of the God of the Christians," and these are not a few, have unanimously declared that they first heard of the Christian's God from the missionaries. Before this mission was established, they had never heard of him. They state that they and their fathers have long had intercourse with the French, Spanish, and English traders, and afterwards with the Americans, but none ever told them of God. These traders were generally dissolute men, and from them they learned nothing good. From the French and Spanish Catholics they appear to have learned nothing, except that their priests, (whom they call *foka lusa*, "in black clothes,") had power to send the soul, after the decease of the body, to a good place, somewhere in the regions above. But of God in Christ reconciling the world to himself, they had never heard.

The Choctaws, however, seem ever to have retained some faint idea of a superior being; but of his nature, mode of existence, and attributes, their notions, were, and, until enlightened by Christian instruction, are now, extremely vague and indefinite. *They have no conception of a being purely spiritual.* The human soul is not in their apprehension strictly a spirit, but is what we term a ghost, and is supposed to retain the human shape. The woods they suppose to be inhabited by fairies, and several other kinds of beings, but none of them purely spiritual. Nor have they any word in their language to denote a spiritual existence. The word *shilup* corresponds to the English word ghost. The word *shilombish*, which our interpreters generally use to denote the English word soul, does not convey to a Choctaw's mind the idea of a substance purely spiritual, but simply means a shadow. I have mentioned these things to show that they have no conception of the spiritual nature of God.

It has been already stated, that the Choctaws have no idea of a being purely spiritual. They conceive that the *Ishtahullo chito* possesses a human shape, and, in speaking of him, often call him the man above. His dwelling place is regarded as being somewhere on high. The represent-

ation of the Choctaws is, that when the Creator had made the earth, and its inhabitants (the red people,) and had given them their civil regulations, he returned to his place above, and they saw and heard nothing more of him.

They do not appear to have acknowledged, that a superintending Providence directed their concerns, and controlled all events. The sun was, indeed, supposed to have the keys of life and death, and on him the warrior was taught to rely for success in war. But in regard to other events in which their happiness was concerned, his agency was excluded. In prosperity they exercised no gratitude to him for benefits received, nor in distress, did they apply to him for relief. In time of drought, they applied to their rain-makers, who, being well paid, would undertake to make rain. When the earth was surcharged with water, they would apply to their fair-weather makers for sunshine; and in sickness, to their doctors for cure; without acknowledging or even appearing to feel their dependence on the great Ruler of all things.

#### *Religious Worship.*

At the time of their formation from the earth, their Maker prescribed no form of worship, nor did he require any homage to be paid him. Nor did he then, or at any subsequent period, make any revelation of his will for the regulation of their conduct. And I cannot think that they ever offered sacrifices, or had any form of public worship, or practised any of those ceremonies which are common among other tribes, and which are supposed to favor the belief, that the Aborigines of this country are the descendants of the lost house of Israel. They state, that they have heard of what is termed the green corn dance among the Creeks, but deny having any knowledge that such a practice ever existed among themselves. In some of their dances, they make use of the word *hallelujah*, something in the manner mentioned by Dr. Boudinot, but they aver that is not one of their native songs, and that it was not known in ancient times. It was introduced among them from the Chickasaws, who learned it from the northern Indians.

The Choctaws appear to have been emphatically without God in the world." When the inquiry has been made, "Did you ever think of God?" They answer, "How can we think of him, of whom we know nothing?" And when the question has been repeated, "Before the missionaries came, did the Choctaws think and talk about God?" the answer universally has been, that they never thought nor talked upon such subjects. A few aged men state, that since they have heard the Gospel from the missionaries, they have sometimes attempted to acknowledge their dependence on the Father of mercies, and seek his favor by supplication, but that until their arrival, they knew nothing of the duty of prayer. Nor do they know that prayer, as an expression of love and confidence toward their Maker and Benefactor, was ever practised by their forefathers. And that they never did pray, would be the natural conclusion from their belief, that their Creator, at their formation, required from them no kind of homage.

I have indeed heard it asserted by some, that anciently their *hopaii*, or prophets, on some occasions were accustomed to address the sun; but



whether in the way of prayer, or not, I do not know.

*Traditions respecting the Creation of the World and of Men.*

The Choctaws state that, at a remote period, the earth was a vast plain, destitute of hills, and a mere quagmire. The word, which they use to express this primitive state, is applied to clotted blood, jelly, &c. which will serve to explain what their ideas were. The earth in this chaotic state, some of them suppose, was produced by the immediate power of the Creator; but others, indeed the majority with whom I have conversed relative to this subject, have no knowledge how the earth was produced in this state; nor do they appear ever to have extended their thoughts so far as to make a single inquiry with respect to it.

While the earth was in this situation, a superior being, who is represented to have been in appearance as a red man, came down from above, and alighting near the centre of the Choctaw nation, threw up a large mound, or hill, called in their language Nunih waiya,\* "stooping or sloping hill." When this was done, he caused the red people to come out of it, and when he supposed that a sufficient number had come out, he stamped on the ground with his foot. When this signal of his power was given, some were partly formed, others were just raising their heads above the mud, emerging into light, and struggling into life, all of whom perished. The red people being thus formed from the earth, and seated on the area of the hill, their Creator told them that they should live forever. But not understanding him, they inquired what he said, upon which he took away the grant he had given them of immortality, and told them they would become subject to death.

After the formation of man from the ground, the hills were formed, the earth indurated and fitted to become a habitation for man. The hills they suppose, were formed by the agitation of the waters. While the earth was in its chaotic state, the waters are represented as having been thrown into a state of great agitation, like that of a boiling liquid, and being driven by violent winds, the soft mud was carried in various directions, and being deposited in different places, formed the mountains and hills which now appear on the face of the earth.

When the Creator had formed the red people from the ground, and fitted the earth for their residence, he told them the earth would bring forth spontaneously the chesnut, hickory nut, and acorn for their subsistence. Accordingly, the Choctaws state, that in ancient times, they lived principally upon these productions of the earth. And they suppose it was not till sometime after they had been a people, that the corn, which now forms no inconsiderable part of their food, was discovered by means of a crow.

They state, that at their first creation, both males and females went entirely naked. After some

\* *Nunih waiya.* I am not able to give a description of this place, having never seen it. I regret that I am not. It is said to have the appearance of being the work of art. Its summit is level, containing an area of several acres. Near the centre is a hole, whose depth has never been ascertained. Out of this hole, according to their ancient traditions, the Choctaws originally came.

time, though from what cause they do not know, they began to use some covering. At first, the long moss, which abounds in southern climates, tied round their waists, formed their only covering. At some later period, after the invention of the bow and arrow, when they had acquired skill in hunting wild beasts, they began to use the skins of animals for clothing.

*Opinions respecting a Future State, &c.*

The present generation of Choctaws believe that the soul, which they call shilup, survives the body; but they do not appear to think, that its condition is at all affected by the conduct in this life. They suppose it remains some time about the place where the body is buried. After that, it goes off, but whether it then perishes, or what becomes of it, they say they do not know, nor do they manifest any concern to know. In former times, however, they believed that there was another state of existence, to which the soul went at death. They supposed, that somewhere in the earth there was a delightful land, not unlike the Elysium of the ancients, which they call shilup i yokni, the land of ghosts. To this land of delight, ever warm, ever illumined by the beams of a vernal sun, and ever spontaneously pouring forth its varied productions in rich profusion, the soul went as soon as released from the body. Death was a transition from one state to another; the throwing off or shedding of the external covering of the shilup, as the snake sheds his skin. So the shilup having cast off its envelope, and left its imperfections behind, retaining the human shape, entered this land of happiness. When it arrived there, it experienced no more the sorrows and vicissitudes of life. The aged exchanged the grey head and the decrepitude of old age for the beauty, vigor, and sprightliness of youth. The young were confirmed in a state of perpetual youth, nor knew nor feared the encroachments of time. Here they regaled themselves with melons and other delicious fruits, and feasted on the spontaneous productions of the earth. Here was a continued succession of dancing, games, and plays, and thus their time glided sweetly away in one continued scene of festivity and mirth. To enter this land of delight, no spiritual qualifications, no purification of the heart, no amendment of the life, was necessary, and none were excluded from a participation of its pleasures, except those who had committed murder of the most aggravated kind. All others, however polluted and debased, found pleasures suited to their taste and capacity. Close upon the borders of this happy land, and within sight of it, was the place to which the ghosts of murderers went at death. By some uncontrollable destiny, they were unable to find the bright path, which led to the land of the blessed, but were compelled to take another road, that conducted them to the place of their destination. Here, though in view of the happy land, they had no share in its pleasures and employments. Not being permitted to have a participation in those enjoyments they were supposed of course to be unhappy. Some, in speaking of their condition, have imagined, that being a prey to their ungovernable passions, they must necessarily be extremely miserable. An old man, in describing their condition, used the expression, atuklant illi, which signifies the second death; but though he



said their ancestors used that word, and believed that such died the second death, yet he could not tell what was intended by the expression. The misery which the ghosts of murderers thus endured, was not considered as a punishment inflicted by a righteous ruler and judge; nor was the happiness enjoyed by those who reached the good land, a reward of their obedience. They were rather considered as matters of course, taking place in the order of nature, without the interposition of a superior power.

It was their ancient belief that every man had *shilombish*, the outside shadow, which always followed him, and *shilup*, the inside shadow or ghost, which at death goes to the land of ghosts. The *shilombish* was supposed to remain upon the earth, and wander restless about its former habitation, and often, especially at night, by its pitiful moans, so to affrighten its surviving friends, as to make them forsake the spot and seek another abode. It is also supposed frequently to assume the form of a fox or owl; and by barking like the one or screeching like the other, at night, causes great consternation, for the cry is ominous of ill. They distinguish between its note and that of the animals it imitates, in this way. When a fox barks, or an owl screeches, another fox or owl replies. But when the *shilombish* imitates the sound of either animal, no response is given.

The knowledge of this distinction between the outside and inside shadow, appears in a measure lost by the present generation. And I hear none but aged men speak of the land of ghosts, or of the departed ghost going to this land after death. The present generation seem to suppose that the *shilup* wanders about some time, and then disappears. The Choctaws have many superstitious fears with respect to ghosts. To see a ghost, is regarded as a certain precursor of death. When a sick person sees one, he despairs at once of recovery, and his doctor ceases to make any further effort for his restoration. Moreover it is customary for the doctor, when he sees his patient will die, in order to save his own reputation to give out that he has seen a ghost, and therefore his recovery is impossible. To dream of seeing a ghost is also ominous of sickness and death, and many pine away with tormenting anxiety, in the fearful looking for of death as the inevitable consequence of such dreams. The nightmare is supposed to be occasioned by some restless *shilup* having come for the person subject to it, and it is believed that the only way to give relief, is to frighten him away by some kind of incantation.

#### PROCEEDINGS OF THE GENERAL ASSEMBLY.

*Extracts from a Correspondent of the N. Y. Observer, dated Philadelphia, May 21, 1828.*

*Wednesday evening.*—We have this day had the most solemn, the most interesting meetings I have ever attended. In the morning the General Assembly convened in the room which they commonly occupy, together with a large number of ministers and other persons not members of our body, to engage in prayer and exhortation. Many addresses were made, and many prayers offered up to the throne of Divine Grace, for the influences of the Holy Spirit to be shed down upon us. It was emphatically a meeting of confessions and

tears. The heart of every one seemed to be melted in view of the past, and the mind of every one seemed to inquire with great earnestness, what can be done for the future? And it is believed that every one resolved—"something shall be done." It is true there is judicial business of a very important nature before the Assembly, but I believe that the transactions of this day have been a thousand times more important to the interests of religion in our churches, than all the other days which we may spend together. Its moral influence will be felt by them and us till the next General Assembly.

This evening we met in the church and held a public meeting, the exercises of which were much like those in the morning.

This morning the General Assembly appointed a Committee to report an order for a day of religious exercises to be observed by future Assemblies,—and for extending the observance of the same to all their churches. It is believed to be the wish of the Assembly to provide for the administration of the Lord's Supper on this day, as a part of its exercises.

The nominations for trustees of the Theological Seminaries at Princeton and Alleghany Town were made.

The report of the Board of Missions was read, which gave some details of an interesting character. It was painful to hear from the report, however, that only \$747 73, in the shape of funds, had been placed at the disposal of the Board during the last year—a sum not sufficient to support two missionaries for one year. More than one-half of our Presbyterian Churches are asleep on the subject of missions, both foreign and domestic. They must awake and gird on their strength. If every member of the Presbyterian Church in the United States, would contribute *fifty cents* yearly to the cause of missions, the whole amount would be more than *one hundred thousand dollars*.

*Thursday, May 22.*—The assembly took up the consideration of an overture to the General Assembly for an improved organization of the Board of Missions acting under the care of that body. This overture was signed by a few of the clergy and laity of Philadelphia. Its avowed object was to establish and carry forward Presbyterian missions in a church capacity, and to control the funds raised within our bounds for the support of missions, while at the same time it professed not to interfere with any other missionary operations. This overture has been printed in a pamphlet of 16 pages, and circulated among the members of the Assembly and elsewhere many days since. No progress has been made in this business,—the morning having been entirely occupied in preparing the way to discuss the merits of the question upon the following resolution: "*Resolved, That, in the judgment of this house, it is expedient to re-organise the Board of Missions acting under the direction of the General Assembly.*"

*Thursday evening.*—This afternoon has been entirely occupied in an animated and eloquent discussion of the resolution which is still pending before this Assembly. The arguments in favor have as yet appeared very weak, while the arguments in the opposition have been able and powerful. The hinge of the whole discussion seems



to be this: Is a new Board of Missions in this country, either for foreign or domestic purposes, needed? Cannot a new Board be formed so as to increase the amount of missionary operations, and not interfere with any other Board? These are the principal inquiries. I am persuaded that not a member of the Assembly has the least want of confidence in either the American Board of Commissioners for Foreign Missions, or the American Home Missionary Society.

*Saturday, 4 o'clock, P. M.*—Such is the press of business upon us, that the Assembly agreed to hold a session this afternoon, though contrary to the usual practice. The unfinished business of last evening, viz. the motion for an indefinite postponement of the whole subject relating to the re-organising of the Board of Missions, under the direction of the General Assembly, was taken up. The general question, as involved in this motion, was discussed at considerable length by the advocates of re-organization. It was urged by the first who occupied the floor, that they had not been heard, and that their views had been misapprehended. The floor was accordingly conceded to them for the most part of the afternoon. It is believed, however, that no new views have been given of this subject which makes it appear at all necessary or expedient to re-organise the Board of Missions. It was not made to appear that any powers could be conferred upon the new Board which are not possessed by the old. They now have the power to establish and carry on missions in every part of the world. All they need is funds; and no new facilities for raising funds could be given to a new Board,—so that no new advantages could be gained. The American Board for Foreign Missions and the American Home Missionary Society have a strong hold on the affections and confidence of the American people. Through the medium of these, the Christian benevolence of this country can be exerted to its utmost extent, and that to the greatest possible advantage. No objection could be urged against either Board, because they had not a sufficient Presbyterian influence in them. In the Board of Commissioners for Foreign Missions, it was said by a member of that Board, that there were forty-two Presbyterians, and only twenty-seven Congregational members. In the Board of the American Home Missionary Society, the proportion of Presbyterians was said to be much greater. We would not give these two glorious and blessed institutions a sectarian character, if we could. We rejoice that they have risen far above the reach of sectarian divisions and sectarian influence.

It is believed that no member of the Assembly had the least wish to diminish the amount of benevolent effort. On the contrary, every member of this body would do all in his power to increase it; and if re-organising the Board of Missions would produce this effect, no doubt every member would have voted for it. But it was feared the contrary would be the effect; that divisions would be created; that a want of confidence would be manifested by the Assembly in these two great benevolent institutions of our country; and that the interests of a new Board would be found to clash with the interests of missionary institutions already existing. At the same time, every member of this body, who avowed himself

a friend of re-organization, declared his entire confidence in all of the benevolent institutions of the day, and disavowed every wish to interfere in their operations.

At a very late hour, after a discussion of nearly two days on the general subject, the question was taken, and decided by a large majority, in favor of *indefinite postponement of the whole subject.*

*Sabbath, May 25.*—I have this day witnessed a very interesting and solemn scene in the First Presbyterian Church in the Northern Liberties. The sacrament of the Lord's Supper was administered, and about 80 persons, mostly youth, came forward, and, for the first time, made public profession of their faith in Christ. The house, though very large, was at a very early hour crowded to overflowing with solemn and weeping spectators, and multitudes went away without being able to gain admission. The work of Divine grace begun some months since in this congregation,—is still going forward,—and, it is hoped, is spreading into other parishes. In the congregation of Dr. Livingston, of the Reformed Dutch Church, there are several recent subjects of hopeful conversions.

From the Philadelphian.

#### THE WESTERN THEOLOGICAL SEMINARY.

At a meeting of the General Assembly in 1825, an overture was brought forward, for the purpose of taking into serious consideration, the propriety and necessity of establishing a Theological Seminary in the West. It was believed, the time had arrived, when efforts should be made to establish such an Institution westward, for supplying the moral wastes of the numerous, and well qualified ministers, to preach the gospel. The General Assembly did accordingly resolve, to establish one forthwith, under their own supervision,—and took immediate measures for carrying it into effect.

The location of this Western Theological Seminary employed the deep interest of the Assembly in their meetings in 1826, '27, and after much deliberation and discussion, it was located at Alleghany Town, in the vicinity of Pittsburgh, State of Pennsylvania. A Board of Directors were chosen, and they have entered upon the important concern committed to their care. They have taken possession of the valuable piece of ground, granted them by the Commomers of Alleghany Town, and confirmed by an act of the Legislature of the state. The Board have adopted a plan for the building, and their superintendant has commenced his operations in going on with the building, as early and as efficiently as possible.

Here then is an Institution, that originated with and was located by the General Assembly of the Presbyterian Church in the west, with a view of furnishing the best means in their power for training up pious and godly young men for the gospel ministry, and sending them out into that vast region of country lying to the west of the Alleghany mountains. Now, to accomplish this object, we have under God, to depend on the voluntary contributions of the members of our Church; and when we make claims on their liberality for the establishment and endowment of this Seminary,



we must say, we are borne out in our applications by the doings of the Assembly, on this subject, and of course, come recommended by the authority and influence of the Assembly to the members of the Presbyterian Church.

Beside, this Institution is located within the limits of our own State, and in the vicinity of Pittsburgh; and between that place, and this City there must, and will be a continual intercourse, for they are nearly connected by their interests, and must be still much more so hereafter than at present. The interest of both places, being thus involved in each other, it is thought, that while we in the West are bound to do every thing in our own power for this Institution, the citizens of Philadelphia ought to aid us in this grand enterprise; for whatever is the interest of the west, either in a moral or political view, must be to a certain extent, the interest of this City.

We are well aware, that many of us, who are living in the midst, of christian congregations, and are greatly favored with the light, and advantages of the gospel, deceive ourselves as to the moral degradation, and deplorable state of our widely extended western country. But surely it becomes us as Christians, to look over the moral wastes of our western country, and see, if we cannot discern the necessity of increasing efforts for greatly multiplying those, who shall go and preach to them, the gospel. In many of those regions of country the sound of the gospel is never heard, and the inhabitants are daily sinking into deeper shades of moral darkness, and are fast verging to a state of degrading Heathenism; and, if even we had ten times as many candidates for the gospel ministry as we now have, they would be insufficient for the present demands of the thousands and hundreds of thousands who are spreading themselves over every part of our widely extended territory. Calls there have been, and still are of the most urgent and affecting kind, for stated Pastors and for missionaries from almost every part of our western country, and there is no possibility at present of furnishing them to the full extent of their wants.

This is a fact, which ought to be heard throughout the more favored parts of the Christian community; and it is a fact, which ought in a peculiar manner, to reach our hearts, and interest our feelings, and lead us to adopt the most vigorous measures for supplying their wants, and sending the gospel to those, whom the Providence of God has placed within the sphere of our own action. We must therefore most conscientiously say, that we know of no charitable institutions more elevated in their design, or more important in their results, than Theological Seminaries; we hail with all our hearts, all the benevolent institutions of the day, and rejoice in their success. But those institutions, that contemplate the education of pious young men, are vital to the best interests of man. We are ready to ask, where are those, who love their country? How can such promote her prosperity more effectually than by increasing the number of those, who shall essentially contribute to diffuse the lights of science, and religion; men, who shall foster our schools, and take an active part in the institutions of the rising generation? Without a measure of this kind, what security can we have for our civil institutions? Can these be supported without the aid of moral virtue? Can

we hope for the existence of this without the preaching of the gospel, and the regular administration of its ordinances? Politicians may contrive and make laws, and Philosophers may dream about the perfectibility of man; but we know, that where Jesus Christ is not preached, the great principles of morality will neither be understood, nor regarded. There is no point which can be made out more clearly, than that without religion, there can be no morality, and without morality, no foundation for a republican government, and for a well ordered and peaceful Society.

But why do we urge the temporal wants of our fellow men? What will become of their precious souls, if left to sit in the region and shadow of death, and none to break to them the bread of life? Why has the providence of God disclosed this fact, but to touch our hearts, and stimulate our exertions, in the education of pious, and promising young men for the gospel ministry. For it is young men of piety, talents, sound discretion, well instructed in the mysteries of the kingdom of God, young men, who are humble, holy, and zealous, who both understand the truth, and love it, and are willing to make any sacrifice for its support; young men who are capable of serving the Church, and building up the waste places of Zion; and extending her promised empire in the world;—it is just such young men, as these, we are using every effort to train up, and forward into the ministry; and it is just such young men, that the great Head of the Church will send forth into the ministry; if Christians are faithful in praying, that God would send forth laborers into the Harvest; and at the same time, contribute of their substance for aiding in this important business.

The Board of Directors, of the Western Theological Seminary appointed me an agent for the City of Philadelphia, for the purpose of affectionately soliciting assistance for the establishment and endowment of this Institution; and we shall be permitted to say, that we are well aware, that the liberality of many in this City, is often taxed, and the amount annually paid for the support of the various benevolent objects of the day, is well known; and display much of the spirit of the day; yet we hope, that a portion of that amount which God has disposed the christian community of this City to appropriate to his cause, will be given in aid of the Western Theological Seminary.

FRANCIS HERRON.

*Speech of Rev. Dr. Humphreys, President of Amherst College, before the American Tract Society.*

I find, Mr. President, on re-visiting this growing metropolis, after an interval of ten years, that a new family, of a most extraordinary and interesting character, has here risen up, to bless not only the city, but the nation and the world. With the eldest of these sisters. I had some slight acquaintance in the loveliness of her infancy; but the rest have all grown up within the period specified, and I rejoice to find them "adorned with modest apparel, with shame-facedness and sobriety; not with brodered hair, or gold, or pearls, or costly array,—but, which becometh" those "professing godliness, with good works."

I have read, Sir, in fable and in song, of the *heathen graces*:—how many of them there were, I cannot now remember, for I have come to seek



acquaintance with these *Christian graces*, whose singular virtues and beneficence are spoken of with admiration throughout the land; and, without pledging myself that I will not modify my opinion to-morrow, I feel now strongly inclined to say, in view of what is presented this morning, "*Many daughters have done virtuously, but thou excellest them all.*"

The resolution which I have been so unexpectedly invited to second, recognises the duty of preparing and sending out Tracts to be distributed among the *Greeks*, whose sufferings and struggles have excited such general sympathy. This reminds me of a circumstance which will excite in your bosom, Mr. President, no common emotions. Within less than a week past, a promising Greek youth, now in a course of liberal education, has, as we humbly trust, been brought as a penitent to the foot of the cross. Some of the Tracts of your Society have, in this case, been eagerly sought for, and, I doubt not, have been employed by the Spirit to "convince him of sin, of righteousness, and of judgment." May we not hope and believe that the same means, sent now to his brothers and countrymen, will, by the blessing of God, bring them also to the knowledge and obedience of Christ?

But, Sir, I will not enlarge. I came here, not to speak, but to see, to hear, to feel, and to lift up my heart in silent praise to God. And indeed, had the case been different, I should despair of saying any thing to advance this glorious cause. There is a mighty energy, a living principle, in the machinery of this Tract Society, which urges it on so rapidly that I shall esteem myself happy, if, instead of attempting to give it any additional impulse, I may save myself from being left far behind, by laying hold of it as it rolls majestically by.

### Miscellaneous.

#### MODE OF BAPTISM.

A volume of Lectures on Infant Baptism, by Dr. Woods, has lately been published at Andover. It may be thought by some of our readers that it is unnecessary to publish any more on this subject; and were it not that our Baptist brethren place so much stress on the mode of administering the ordinance, as to deny to all who have not been baptized by immersion, the right hand of fellowship, we would not dwell so much upon the subject. When the Scriptures, which were written in a language that we do not understand, are interpreted by a man like Dr. Woods, who has made the study of them the profession of his life, his opinion is entitled to more deference than our own, or those who consider learning an unnecessary evil.

*It cannot be determined from the New Testament, that Baptism was administered by immersion.*

There is no express declaration in the New Testament, that every one who was baptized was completely immersed in water. Nor is there any command of Christ, or of his Apostles, expressly requiring that Christians should be baptized by total immersion. The manner of various purifications and other rites, under the Mosaic ceremony, was exactly described; and thus it was made evident,

that God would have those rites executed in one precise form. But the particular manner of administering Baptism is not described.

It cannot be certainly determined, that total immersion was the only mode of Baptism from the signification of *baptizo* and the nouns derived from it.

There are many reasons for supposing that *baptizo*, being a derivative from *bapto*, has a less definite and less forcible sense, than the original. And yet even *bapto* does not always signify a total immersion. This might be made evident from classic usage; and it is perfectly evident from the New Testament. See Matt. xxvi. 23. "He that dippeth his hand with me in the dish:" Mark has it, "he, the person, that dippeth with me in the dish." Now whatever liquid the dish contained, it cannot be supposed, that Judas plunged his hand all over in that liquid. Nothing more can be meant, than that he took the bitter herbs which were eaten at the Passover, or other articles of food, and with his fingers dipped them in the sauce prepared. And yet it is said by Matthew, that Judas *dipped his hand*, and by Mark, that *he himself dipped* in the dish. *Baptizo*, *baptize*, does indeed signify to *immerse* or *dip in water*; but it also signifies to *wash*, and to wash in different ways. "Divers washings" are mentioned, Heb. ix. 10. The original is *diaphorais baptismois*, *divers baptisms*. These were not all performed in one way; and certainly not by immersion. The adjective *diaphoros* signifies *different, of various kinds, dissimilar*; as in Rom. xii. 6. The divers baptisms or ablutions, mentioned Heb. ix. 10, doubtless included all the different ablutions, or ceremonial cleansings, prescribed in the Mosaic law. These were performed in different ways, but chiefly by *sprinkling consecrated water*. The word *baptismos*, *baptism*, is used with great latitude of signification in Mark vii. 4. The evangelist says, the Pharisees hold many other usages, "as baptisms of cups, and pots, and brazen vessels, and beds." The common version has *tables*; for what reason I am unable to say; as the word *kline* uniformly denotes a *couch* to sleep on, or to recline upon at meals. Now the *baptism*, or ceremonial purification of cups, and pots, and brazen vessels, and *couches*, might be performed in different ways. Cups and pots and brazen vessels might possibly be *immersed all over in water*; though this is not probable. But to suppose that *beds* or *couches* were immersed in the same way would be unreasonable, especially since one of the prescribed modes of ceremonial purification, and indeed the most common mode, was, *the sprinkling of consecrated water*.

Since then it appears, that *baptismos*, *baptism*, when used to denote ceremonial purification, did not by any means signify immersion exclusively, and generally signified other modes of purification, why should we suppose that the word *baptizo* always signifies to *immerse*, when used to denote the rite of *Christian baptism*? If baptism was performed in different ways under the former dispensation, how can we determine, merely from the use of the word, that it is not to be performed in different ways under the present dispensation? What is there in the Christian religion which would prevent a word from being used with as much latitude of signification, as it was under the Mosaic economy?



But even if it were the case, that *baptizo* always signifies to dip or immerse all over in water, when applied to other subjects; it would by no means certainly follow that it has this signification, when applied to the Christian rite of *Baptism*. There may be sufficient reasons, why a religious rite, though denoted by a word in common use, should not be performed in a manner exactly in conformity with the common signification of that word. This we well know is the case with the words by which the other Christian ordinance is denoted. The word *Supper* in English, and *deipnon* in Greek, have a very different sense when applied to that institution, from what they have in ordinary cases. Eating a morsel of bread does not constitute a supper, a principal meal; although this is the common signification of *deipnon*. But in this religious rite, eating a small morsel of bread is called a *Supper*. 1 Cor. xi. 20. And the Apostle charged the Corinthians with abusing the ordinance, because they made use of more food, than the design of the ordinance required. Now if the word which denotes one Christian rite, has a sense so widely different from its usual sense, why may it not be so with the word which denotes the other Christian rite? As *deipnon*, in reference to one rite, signifies, not a usual meal, but only a very small quantity of bread; why may not *baptizo*, in reference to the other rite, signify, not a complete dipping or washing, but the application of water in a small degree? This would present the two institutions in the same light. In the first; as bread and wine are used, not to nourish and invigorate the body, but for spiritual purposes, or, as a sign of spiritual blessings; a very small quantity is sufficient. Indeed the Apostle decides, that a small quantity is better suited to the ends of the institution, than a larger quantity. So in the other; as water is used, not to cleanse the body, but merely as a sign of spiritual purification; a small quantity of water must be sufficient; as sufficient for the purpose of this ordinance, as a small quantity of bread and wine is for the purpose of the other. The nourishment of the body in the one case, and the cleansing of it in the other, being no part of the end to be answered; a large quantity either of bread or of water can be of no use,

#### TEMPERANCE.

*Extracts from an address delivered before a meeting of the inhabitants of the town of Caroline, N. Y. for the promotion of Temperance, February 7th, 1828, by Doctor Joseph Speed.*

Is there any one present who makes a practice of drinking ardent spirits, that is troubled with a loss of appetite and sickness at the stomach? Let me tell you as a friend, and tell you truly, that you have one of the earliest and worst diseases it produces; and let me advise you as a friend, to abstain from it for ever hereafter, as you would opium or arsenick. Your stomach is a delicate vital organ. As you value your health and life, impose not on your stomach. On the healthy state of this, depends the health of all the other parts; for it prepares nourishment for them all. You have already done it injury,

and suspect not the cause. Here your danger lies. Your stomach is sick; you have no appetite for food; you ascribe it to heat or to cold, to too much exercise or too much rest; to the wind or weather; and had rather ascribe it to the sun, moon, or stars than to its true cause. Some few do this ignorantly, I know. They fly to the poison for a cure. It affords present relief; and they will not believe that what cures them can produce their disease. Had I an angel's voice, here would I cry the alarm. Here has a man introduced a poison into his system, which has injured his stomach, and is ready to let in the whole train of diseases which we have heard, and flies to this very poison for his remedy. Deluded man! you are almost beyond the reach of hope; and if some other disease should not soon hurry you to your grave, you have a growling malady that sooner or later must land you there. Your stomach has been too often excited; and by it, its fibres have been overstrained, and so high as they have been strained above the natural healthy tone, so far will they fall below, when the exciting cause shall cease to act. In this relaxed and feeble state, sickness of stomach takes the place of healthy appetite, and the poison is resorted to again for the cure; and a little more and a little more is often necessary to restore strength to the weakened organ, and raise it to the point for taking food. Every repetition of the dose, and every increase of quantity, increases the desire and requires more and more to cure its own disorder, till dyspepsia comes on, the lungs, liver, and other parts of the body, begin to suffer too, and the man at last feels alarmed, and fears that spirits may have injured him.

I knew a man of good sense, travelling in the high walks of life, who occasionally drank too freely, and received the usual warning from me. He trusted to his resolution, and had perhaps as good reason as any one; and so safe he felt, that he used to say he was "rum's master-piece." I was called to see him on his dying bed. Among his many complaints he had a most incessant puking, and begged me to save him. I felt for him as a friend, and prepared for him the best juleps and cordials my shop afforded. His stomach rejected them all; and I advised him at last to try his rum. He was pleased, and thought it would befriend him, as it often had before. It would not answer; the stomach had been abused too long, and rejected it again and again. He exclaimed, "I am gone. My Doctor has prepared for me the best he had; and at last allowed me my old friend, and my stomach now disowns its old companion. I know I must go." He died; and as he died, so stands in danger of dying, every



man who hears me this day, that indulges himself in the habitual temperate use of spirits. I pray you, therefore, for your own sakes and for the sake of others, never taste them more unless they be necessary as a medicine. Am I asked why I discover such solicitude on this subject? It is because I wish your welfare. It is because I know your danger, and I know your imaginary security. I have another reason. I myself stand here a monument of mercy this day. I probably stand here a sober man now, from the warning voice of a single individual. In my youthful days, I drank as other boys did; and twice or thrice on Christmas holidays, as it was the custom to drink freely at those times, I drank to excess; and I continued to drink occasionally without warning, never dreaming of harm, until I attended the lectures of the great and good Doctor Rush. Never were sinners more feelingly and faithfully warned from the sacred desk, of the miseries of a future world, than we were warned by him of the danger of spirituous liquors. Its entire uselessness to the healthy man, in all possible situations in which he might be placed, was fully proved to us, and examples of its evil consequences were clearly presented to our view. I determined from that day to abandon its use, and live and die a sober man; and could I prevail on one this day, who is in the occasional temperate use of ardent spirits to abstain from them entirely, I should in part repay the debt of gratitude I owe to Doctor Rush.

Were I permitted to make a few remarks further, I would say first to the Divine, you, reverend sir, are complained of by the world, for paying too little attention to this subject in the pulpit. This is one of the most prevalent evils and crimes in our land, and the parent of most others; and we look to you for warning against the sins most prevalent around you. We revere your character and respect your counsel, and think that in suppressing this alarming evil, you might do great good.

To the magistrate I would say, next to the divine we expect most from you. The law has committed its powers into your hands, and we have bestowed on you our confidence. We ask of you no exercise of legal power, in this affair, but to keep the peace; but we look up to the high station you occupy in society, and know your influence. We ask the aid of your example and influence, in removing from our country one of its greatest evils. In return for the elevation to which you have been raised, and for the confidence in you reposed, your town feels the right to ask of you the smallest favour. She needs and begs your help: disappoint not her reasonable prayer. Be the foremost in our ranks

in so good a cause; and in return, we promise you our cordial support. Withhold your aid, and the dread consequence is yours; and yours the responsibility to your conscience, your country, and your God.

To parents I would say, in the language of Kittredge. As Hamilcar brought Hannibal to the altar at eight years of age, and made him swear eternal hatred to the Romans; so every parent should bring his children to the altar, and make them swear eternal hatred to ardent spirits. He should teach them by precept and example. He should instil into his children a hatred of ardent spirits, as much as he does of falsehood and theft. He should no more suffer his children to drink a little than he does to lie a little, and steal a little.

To the young men of our country I would say, chiefly for your sake, are societies formed for the promotion of temperance. Enrol your names in the same list with your fathers, and be members of the same society with them, and remember to preserve inviolate the promise you there make to abstain entirely from ardent spirits. Soon will your country need your services; and soon will its destinies be committed entirely to your hands. Assume the task as sober men. Encourage temperance in every sphere you are called to occupy: and boldly take upon yourselves the responsibility and the task, to assist in banishing intemperance from the land. The wicked, the thoughtless, and the selfish may sneer at your attempts; but you may rest assured that you will have the countenance and support of the thoughtful, the disinterested, and the good; and above all, you will have the approbation of Heaven and of yourselves.

Remember that intemperance has slain our labourers, mechanics, and farmers; our doctors, lawyers, and judges; our heroes, statesmen, and divines; that to its temple all ages and classes have been brought, and on its altar have been sacrificed, all nations, tongues, and languages. Teach this to your children, and to your children's children: and when you, in your turn, transmit your country's destinies into their hands, bid them build a temple to temperance, and bring their children to its altar, to swear, as you have done, eternal war against ardent spirits.

To the doctor I would say, beware of scattering the seeds of intemperance in your prescriptions for the sick. Here by precept and example, you can do more good than others. On this subject people respect your opinion, and you know the evil effects of spirits on the system more than any one else. Although you live by the misfortune of others, and it is for your pecuniary interest that they should drink, have the honour and feelings of a man,



and warn him of his danger. In the house of sickness you have often met this foe of man, and been vanquished by him. Proclaim eternal war against him; and urge the world to touch not, taste not, handle not, the deadly poison. To the lawyer, I would say, although you live on the crimes and vices of others, and have on account of the use of spirits, received many a fee, be a minister of mercy to the clients who employ you from this cause, and warn them against the further use of spirits. To the farmer I would say, you hire men to labour for you, be to them a friend, and provide them other and more wholesome nourishing drinks than poison. To the labourer I would say, the dependence and support of your country! have a regard for yourself and the country you support. Remember that spirits contain no nourishment, and that habit alone makes you feel the want of them. You can perform more labour in the year without them, than with them; save your health, and save for yourself and for your family, the expenses they cost you. Suspect that employer who encourages you to drink spirits. It is for his benefit and not for yours that he does it. I speak from positive knowledge, when I tell you that this calculation is made by those who want the labour and care not for the man. They say, "My object is to get the most work out of him I can. Whiskey is the cheapest and most convenient drink I can give him. I know it hurts him; but it is his business, not mine, to take care of himself. I can, by making him half drunk, get two days work out of him in one. In harvest, when a shower is coming, I can with whiskey in fifteen minutes make him do an hour's work. If he is unable by it to work to-morrow, or next week, I can hire others that love whiskey as well as he." I state you facts, and hope that this day you will resolve that you will be no longer thus duped. Remember that you are men, the pride and support of your country; that you are depended on for all that is great and useful for its prosperity and improvement, and resolve that you will assist in giving the lie to other countries, who call us a nation of drunkards; that a generation of drunkards shall not proceed from your loins; that you will unite with your town in promoting temperance; that you will assist in leaving a more temperate generation to follow us, who will bless their fathers for exertions and sacrifices on their account. To the merchant I would say, many young men are committed to your care; throw not spirits in their way; be to them a father and warn them against it. Resolve that when their time is up with you, they shall go off to themselves sober men from your service.

"Oh! were the sky over our heads one great whispering gallery, bringing down about us all the lamentation and woe which intemperance creates, and the firm earth one sonorous medium of sound, bringing up around us from beneath, the wailings of the damned, whom the commerce in ardent spirits had sent thither; these tremendous realities assailing our sense, would invigorate our conscience, and give decision to our purpose of reformation. But these evils are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land; and the firm earth should open a passage for the wailings of despair, to come up from beneath."

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### RELIGIOUS INTELLIGENCER.

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NEW-HAVEN, JUNE, 7, 1828.

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#### FOURTH OF JULY.

Contributions in aid of the American Colonization Society were made the last year in a few of the churches, by which the Society was greatly benefited. It is earnestly recommended that every Christian denomination, on this birth-day of our freedom, should remember those who are in bondage, and lend a helping hand.

#### DONATIONS.

Receipts of the American Tract Society from May 2 to May 15, including 2 Life Directors and 16 Life Members:—Donations, \$726 96; received for Tracts sold, \$3,230 70—total, \$3,957 66.

The Treasurer of the American Home Missionary Society acknowledges the receipt, from April 15th to May 15th, 1828, of the sum of \$2,968 42. The Rev. Miles P. Squier, agent in the western part of New-York, acknowledges the receipt, from April 7th, to May 13th, 1828, of \$750.

Donation to the American Board, from April 21st to May 15th, inclusive, \$6,226 42. Legacies: Mrs. Cynthia Flint, deceased, \$5; Mrs. Martha Denton, deceased, \$1000.

A correspondent from Sandisfield Mass., remarks in letter of 24th ult., that the Ladies of that place have forwarded to the Greek committee of New-York articles amounting to \$279 25.

#### REVIVALS.

A correspondent in Halifax, Vt. states in a letter to the editor, that there is a very general revival of religion in Hawley, Mass. It has been gradually progressing until nearly every family and individual feel an interest in the great moral change that has taken place. Persons of all ages have been heard to make the inquiry, What must I do to be saved? In Conway and Buckland, neighboring towns, many have been added to the Lord.



## SOCIETY FOR THE IMPROVEMENT OF COMMON SCHOOLS.

This Society held its annual meeting at the Senate Chamber, on Tuesday evening the 20th of May.—A Report was presented of the proceedings of the Society for the past year, exhibiting a striking though not a cheering view, of the condition of common schools, generally, throughout the State. The following resolution was passed:—

*Resolved*, That the attention paid by this Society to the condition of common schools in this State, has produced an increasing conviction of the necessity of calling public attention to the subject; and that without some general and vigorous effort for their improvement, our system of school education will soon be inferior to that of the neighboring States.

*Voted*, That the Rev. Thomas Robbins, Professor Dennison Olmsted, and Hawley Olmsted, Esq. be a Committee to publish, at their discretion, such parts as they may judge necessary, of the information collected by the Society relative to the condition of common schools in this State.

Professor Goodrich was appointed to deliver a public discourse before the Society at their next annual meeting.—*Chronicle*.

## ANOTHER BRIGHT EXAMPLE.

It is with great pleasure, says the N. Y. Observer, we announce the fact, that a single church in this city has undertaken to educate *thirty young men* for the *Gospel ministry*. Were other churches to follow the same example, in proportion to their ability, there would soon be a supply of means equal to the number of pious young men to be educated; equal also to the wants of the country—but not of the world. The subjoined resolutions we received from the Secretary of the American Education Society, now in this city, having been placed in his hands by the Pastor of the Brick Presbyterian Church, where his first appeal was made:

At a meeting of the Brick Presbyterian Church, in the city of New-York, on the evening of the 21st inst., it was unanimously resolved—

1. That in view of the wants of our own country and the world, this church pledge themselves to bring forward into the Christian ministry thirty young men, at the rate of seventy-five dollars a year; the young men to be selected and educated by the Presbyterian Branch of the American Education Society, in accordance with the principles adopted by said Society and its Branches.

2. That the funds for this object be raised from the voluntary subscriptions of individuals; from collections at the weekly lecture and monthly prayer meeting; and from an annual collection in the congregation on some convenient Lord's day.

3. That two committees be appointed to carry into effect so much of the preceding resolution as relates to the subscription of individuals—one from the gentlemen and another from the ladies—who shall perform the duty contemplated at any time previous to the first of May, 1829. Attest:

GARDINER SPRING, Pastor.

## METHODIST SUNDAY SCHOOL UNION.

The Methodist Sunday School Union has one hundred and seventy-eight Auxiliaries, most of which have branch schools, making the total number of scholars about *forty-thousand*. During the past year, one hundred and thirty-four scholars have become members of the church.

## MORAL INTERESTS OF SEAMEN.

The Rev. Joseph Eastburn, "the Apostle of Seamen," has by his will committed to the care of the

General Assembly of the Presbyterian Church, property which is estimated to be worth, \$8,000 or \$9,000, to be applied to the support of preachers among seamen.

## "FURTHERANCE OF THE GOSPEL."

To the Editors of the Boston Recorder.

In one of the parishes in Essex county, where a precious refreshing from the presence of the Lord has recently commenced, I learned that it had its origin in the following interesting circumstances. An Universalist had read Rev. Mr. Whitman's sermon on denying the Lord Jesus, and was triumphing that it was unanswerable. The Review of that Sermon was put into his hands. He read it attentively, and frankly acknowledged that it had torn the sermon to fragments. He immediately renounced Universalism, became deeply anxious about the salvation of his immortal soul, and was the first hopeful subject of divine grace in the present revival. He now appears actively and successfully engaged there in promoting the cause of truth and holiness. These facts I had from the pastor himself.

Permit me to add, that though I am not interested in that Review, I am convinced that the interests of Evangelical sentiments and vital godliness would be greatly promoted by its extensive circulation. I trust that none who have read the sermon will fail to read the Review. PHILO.

From the Boston Recorder.

## TO THE CHRISTIAN PUBLIC.

Baptism, like the Lord's Supper, was designed to promote the interests of pure and undefiled religion; and in whatever way administered, it is fitted to accomplish this object, just as the holy purposes of the Lord's Supper may be secured by the use of any kind of bread or liquid; whether we are standing, sitting, kneeling, or lying down. All Christians make baptism a pre-requisite to church membership, but some attach such importance, not to *baptism itself*, but to the *mere mode* of applying water in baptism, as to make *this*—the bare form of a ceremony—essential to the very existence of a Christian Church.

Some of the evils necessarily resulting from this cause are too obvious to all; but in order ultimately to promote the interests of pure religion, we wish to ascertain more fully by a disclosure of *authenticated facts*, what evils have actually arisen from it to the church of Christ in our own country.

More particularly:

I. Has it prevented, stopped, or retarded revivals of religion?

II. Has it injured the religious influence or the pecuniary resources of particular Churches?

III. What injurious influence has it had on the minds of anxious inquirers after salvation, young converts, and men of the world?

IV. What other injuries, of a particular or more general nature, has it done to the cause of religion?

We respectfully and earnestly request the editors of religious newspapers through the country to insert this article in their columns; and all, whether clergymen or laymen, who are acquainted with facts in answer to the above inquiries, to



transmit them by mail as soon as convenient to Daniel Henshaw, Esq. P. M. Winchenden, Mass. whence we can easily obtain them.

#### LUTHER & OTHERS.

[Having been made acquainted with the particular object of the above communication, we can assure all who are acquainted with facts in answer to these inquiries, that by forwarding them as directed, they may confidently hope to promote the interests of pure religion in our country; and we hope our editorial brethren will be disposed to contribute their aid also. We would only suggest to all who may contemplate complying with the request, that they sit down to do it in the fear of God, and with love to all the brotherhood; that they mention no case on hearsay or conjecture, but see that every effect they mention may be evidently traced to the cause assigned; and that every communication be sanctioned by the real and responsible name of the writer.—Conducted in this manner, the inquiry is certainly a very legitimate one, and will greatly promote the cause of religion, without furnishing occasion of just complaint from any quarter.

EDITORS OF RECORDER.]

#### HARVARD COLLEGE.

[Argument of last week concluded.]

Let us admit for a moment that the terms *sound and orthodox* are used in all that latitude of application which the friends of the present perversion at Cambridge are compelled to claim for them; that in the mouth of a Catholic they would designate the doctrines of the church of Rome; in the mouth of a Mussulman the doctrines of the Koran; in the mouth of a Unitarian, or Universalist, the doctrines of those sects whatever they may be. Then surely upon their own principles of reasoning, in the mouth of a Calvinist, they must include substantially the doctrines of Calvinism. And, pray, what does it avail them in the present case to range over the world and back through past generations, in determining how Hollis, an evangelical Dissenter, writing to the Puritans of New-England in the beginning of the 18th century, used the term *sound and orthodox*, except as it may help them to confuse the minds of the undiscerning? The question is not how a Catholic, or a Churchman uses the terms, but how did Hollis and the evangelical denominations, of his day and to which he belonged, use them? \* \* \* \* \*

One of the potent arguments resorted to by those who abet the present flagrant perversion at Cambridge, is this, had Hollis and other pious and munificent founders lived at this day they would have been Unitarians. Profound logic! worthy of the school of Loyola. But what ground, pray, for such a conclusion? If we consult facts around us, an opposite conclusion forces itself upon us.—Who are at this day the distinguished benefactors of Colleges, Theological Seminaries, and those institutions whose object is to diffuse over our country and the world the principles of morality and religion?

Are they generally Unitarians, or the Orthodox? Could Hollis have lived at this day and beheld such an utter perversion of his funds, by which his pious intentions are worse than defeated, "his flesh upon him would have pain, and his soul within would mourn." Who does not per-

ceive that this Unitarian argument is most illegal and unjust, and utterly subversive of the fundamental principle, by which an appropriation of gifts and grants is secured by the Constitution in accordance with the *true intent and purpose* of the benefactor?

Another argument not a little relied on, is drawn from the alleged Unitarianism of the Rev. Jeremiah Hunt, of Pinner's Hall, London, in whose church Hollis was a Deacon, and whom among other distinguished men, he consulted in founding this Professorship. But where is the evidence that this gentleman was unsound in faith? So far as has yet appeared, the assertion on their part is altogether gratuitous. Mr. Hunt was a Baptist, a denomination who have never countenanced Unitarianism in the pulpit or at the communion table. If the Unitarianism of Mr. Hunt could be proved, it would weigh nothing against such a mass of evidence as is now before the public in favor of Mr. Hollis's orthodoxy. But as it is a mere assertion or conjecture, it is lighter than vanity, and in every point of view evinces their utter dearth of arguments to urge it.

Another argument partaking about as much of demonstration as the above, is that Hollis left the residue of his property to fall to his lawful heir, a nephew, who is said to be a man not of orthodox principles. This needs no refutation.

Another argument is the assertion, as we have seen, that the present Professor is an Arminian; an assertion which seems to be employed only for misleading the public with regard to the errors he embraces and inculcates; I can in justice use no softer terms.

When I look at these flimsy arguments, (and I am not aware that they have any others,) and in connection with these, take into view that extreme of irritability which discovers itself the moment this subject is touched, breaking forth in a tempest of vituperation, never allowing for a moment anything like a calm discussion of the question, I understand the force of the expression, when the "Juris Consultus" declares, "HARVARD COLLEGE IS THE ONLY OBJECT OF THE UNITARIAN'S HOPE." If I do not grossly misinterpret signs, such arguments and such a spirit shows that this is indeed felt to be their last, their only hope, and this too the hope of a drowning man. An honest and candid discussion will not subserve their purposes of misuse and perversion; this is a work which must be done in concealment; the eyes of the community must be averted by hard names, abusive epithets, ridicule and evasion. I fondly anticipate the day when our young men shall no longer have an example before them so subversive of integrity and sound principle. And let not these gentlemen feel it beneath them to be admonished that there is a righteous God on the throne of the Universe, and a day of retribution appointed.

HOLLIS.

#### Obituary.

DIED,—In Berlin, on the 26th inst., Mrs. Cowles, wife of Mr. Linus Cowles, aged 31.

At Salisbury, Doct. Solyman Bassett, aged 31, formerly of this city, a gentleman much esteemed by all who knew him. He died in the triumphs of faith.

In Litchfield, Mr. Ephraim Spencer, aged 68.

At Callao, on the 31st Oct. last, Henry Jones of the U. S. frigate Brandywine.



## Poetry.

For the Religious Intelligencer.

## COMMUNION DAY.

To three Sisters, on their first approach to the Communion Table.

Ye newly gather'd to the Shepherd's fold,  
So early docile to His voice who died  
To save his flock; sweet sisters! fain my heart  
Would greet you as the mother greets the child  
Who hastening from the rising tempest gains  
Shelter and safety.—Roses from one stem!  
Breathe your unsullied fragrance forth to Heaven,  
Meet offering for that clime which Spoiler's hand  
Hath never marr'd.—Sweet sisters,—one in soul,—  
Pass on your pilgrimage.—Were charms of youth,  
Beauty or grace,—or learning's treasur'd store,  
Friendship's delights, or joys of sacred home,  
Fit heritage for the immortal soul,  
Ye sure had been content.—But well ye thought  
'Twere wisdom to remember Him who lends  
Life's morn its bloom and freshness.—Doubt ye not  
That mid the dinness of its setting sun  
He will remember you, with such a flood  
Of light and love,—as neither eye nor ear,  
Nor heart of mortal ever hath conceiv'd.— H.

## WHAT ALL CAN DO.

Our returns are very unsuitable to the mercies we receive. Our *all* is little, our *best* is defiled. But I know what it is, when I have been greatly obliged to an earthly friend, to be glad if I can do any thing, and at the same moment sorry, that I can do no more to shew my gratitude. If the Lord has given us a willing mind, he will graciously accept it, not according to what we have not, but what we have. The expression of the woman's love in Mark xiv. was no very great affair, but our Lord was pleased to say, "She hath done what she could," (verse 8.) The Lord help us to do faithfully what we can, and then may He enable us to do more! NEWTON.

## HOWARD'S OPINION OF SWEARERS.

As he was standing one day near the door of a printing office, he heard some dreadful volleys of oaths and curses, from a public house opposite, and buttoning his pockets up before he went into the street, he said to the workmen near him, "I always do this whenever I hear men swear, as I think that any one who can take God's name in vain, can also steal, or do any thing else that is bad."

## GENERAL ASSOCIATION.

The General Association of Connecticut will hold its annual meeting in the Centre Church, in this city, on Tuesday the 17th inst., at 11 o'clock, A. M.

The Associational Sermon will be preached at 3, P. M.

The annual Sermon in behalf of the Missionary Society of Connecticut, will be preached on Wednesday the 18th, at 10, A. M. by the Rev. Joel Hawes.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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A contribution will be received in aid of the Society.

Immediately afterwards, will be held the anniversary of the Connecticut Branch of the American Education Society. The Report will be read, and several addresses will be made.

On the same day, at 2, P. M., will be exhibited the Report of the directors of the Domestic Missionary Society of Connecticut, and the Narrative of the state of religion. After which, the General Association will unite with the churches of this city, and with the Ministers and Christians present from other Churches, in the celebration of the Lord's Supper.

There will probably be a public religious service on Tuesday evening, and another on Wednesday evening.

Meetings for prayer will be held in the Centre Church, Wednesday and Thursday at 5, A. M.

## NOTICE.

An adjourned meeting of the Directors of the Domestic Missionary Society of Connecticut, will be held at the Lecture Room of the North Church in this city, on Tuesday 17th inst. at 2 o'clock, P. M. As business of special importance is expected to come before the Board, it is hoped that all the members will attend.

LEONARD BACON, Secretary.

NEW-HAVEN, June 5, 1828.

## NOTICE.

The Annual Meeting of the Connecticut Branch of the American Education Society, will be held in the Centre Church in this city, on Wednesday, the 18th inst. at 11 o'clock, A. M.

LEONARD BACON, Secretary.

NEW-HAVEN, June 5, 1828.

Letters received at the Office of the Religious Intelligencer during the week ending June 4th, 1828.

Chas. Coit—2; Joel Sage; H. Cowles; A. Squires; Rev. S. Osgood; Jona. R. Flynt; Elijah Hotchkiss; H. Lewis; Jerry Richards; Wm. Clark; Rev. Dr. Fitch; Henry Warner; Rev. N. H. Gillett—2; David Collin; J. R. Hawley; Orrin Sage; Thos. H. Croswell; J. Swan; Henry Harrison; Rev. Thos. Punderson; Seth Nimes; Thos. H. Wood; John Smith; Rev. J. Matthews; H. H. Hall—2; Abisha Weed Jr.; C. D. Hoyt; Daniel Dunbar; Mrs. J. Dubois; Richard Whitney; A. P. Holdridge; John B. Park; S. W. Goodrich; Rev. E. Yale; Henry Pierce; Elisha Powell; Paul Ware; P. Adams; J. Foster; T. & P. B. Van Slyke; Daniel B. Lyman; Rev. S. Williston; A. Hamlin; H. Camp; Samuel H. Rose; Goodwin & Co. Isaac Crane; H. Cowles; Daniel Baldwin; Joel Osborn; A. North; Richard Stayer; Joel Lee; Caspar A. Hollenbeck; Joseph Speed; A. H. Hayden; J. Porter.

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